

Christian Education

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THE NEXT ANNUAL MEETING

The fourteenth annual meeting of the Council of Church Boards of Education and allied agencies will be held in Chicago the week of January 5-10, 1925. The Council will meet at the Chicago Beach Hotel, beginning Monday, January 5, at 10:00 A. M., and continuing through the day and evening, Tuesday, January 6. The denominational college associations and the Conference of Church Workers in Universities will meet on Wednesday and until noon Thursday. On the afternoon of Thursday, January 8, there will be a mass meeting on Christian education as last year, under the auspices of the Council of Church Boards of Education.

The Association of American Colleges will hold its annual dinner at the Morrison Hotel, Thursday evening, January 8, and will continue in session at that hotel until noon of Saturday, January 10.

The railroads in all parts of the country have agreed to grant the usual convention privilege of one and one-half fare for the round trip to delegates and members of their families in Chicago for the Annual Meeting of the Association, provided 250 tickets are sold on this basis. It is hoped that a large number of faculty members and college alumni will take advantage of this offer.

AMERICAN EDUCATION WEEK

American Education Week has become a national institution. It is to be observed this year from November 17 to 23. It is under the immediate auspices of the American Legion, the National Education Association, and the United States Bureau of Education. The Council of Church Boards of Education and the various Boards affiliated, wish to render every possible assistance in making it productive of good.

The slogan of the week is

*Children today, citizens tomorrow
A man of knowledge increaseth might
A sick body makes a sick mind*

The successive topics on the successive days are the Constitution, Patriotism, the School and the Teacher, Illiteracy, Physical Education, the Community, and on Sunday, November 23—*For God and Country*.

The slogan for Sunday, November 23, is

A Godly nation cannot fail

It is a day for emphasizing the necessity in our entire national life as well as in good government, of *religion, morality and education*. What contribution can the home, the school and the church make to the task of American education? What can these institutions do to celebrate this day and week? How can American education be made and kept Christian?

The challenge is issued by the three agencies named, usually rated as "secular" agencies, to the friends of Christian education. How shall the challenge be met? These agencies suggest to churches, chambers of commerce, labor organizations, women's organizations, fraternal bodies, luncheon clubs and other co-operating agencies, that they:

(1) Urge the mayor to issue a proclamation setting aside this week as *American Education Week* and ask the people to co-operate.

(2) Urge the newspapers to give all space possible to educational matters, articles, editorials and news material.

(3) Urge the merchants to use window displays appropriate for the occasion. Urge them to devote as much space as possible to matters of education in their newspaper advertisements.

(4) Ask the moving-picture theaters to flash slides on the screen urging the people to visit the schools and study educational questions.

(5) Urge program managers of radio broadcasting stations to feature educational addresses.

(6) Have speakers at all public meetings held that week talk a few minutes on the necessity of education.

(7) Cooperate with the educational officials and other patriotic civic and fraternal organizations.

(8) Advertise *American Education Week* on letterheads and envelopes.

(9) Urge ministers of all denominations to preach upon the subject of education, Sunday, November 23, 1924.

All communities are urged to hold mass meetings.

Adopting the words of the National Education Association, "We hereby call upon the teaching profession to continue to prepare plans and programs for this appointed week, that will still further carry to the people a message of what has been done, what is being done, and what should be done to insure the safety of the Republic by a full measure of education for all its citizens."

A number of the Boards of Education are participating in the celebration of this week. For illustration, Dr. Henry H. Sweets, Secretary of the Board of Education of the Presbyterian Church in the United States, is asking each minister in this denomination to preach on Christian education during the week and to render assistance in all practicable ways in making it a success. Dr. Sweets is also running full page advertisements in the denominational papers.

For the Board of Education of the Northern Baptist Convention, Secretary George R. Baker is sending a copy of the suggestions for the observance of the "Week" issued by the United States Bureau of Education to each college and university president, affiliated with the Baptist Board, with an accompanying letter, and is urging an appropriate celebration in the denominational papers.

The Department of Religious Education of the Protestant Episcopal Church is also giving the matter the widest possible publicity in the church press.

DR. J. S. NOFFSINGER, Secretary of the General Educational Board of the Church of the Brethren, says: "During the National Educational Week we are planning on attempting to secure a more close cooperation between our pastors and people with the public schools by encouraging visitation to the public schools and by inviting various teachers, administrators and school officials to address our young people's organizations or our entire church bodies at their regular hour of meeting for worship. We also hope to emphasize the importance of each pastor who has young people away at college keeping in constant touch with them."

DR. STONEWALL ANDERSON, of the Methodist Episcopal Board, South, reports: "Concerning our plans for observing American Education Week, I would say that as a feature of our Christian Education Movement, we have provided for what we call Pay-Up Week with Christian Education Day on the first Sunday of said week. For special reasons, we allow Annual Conferences and even congregations some liberty in selecting the day for this week, but have suggested that American Education Week, November 17-23, will be a favorable time. Our pastors and presiding elders are requested and urged to present the cause of Christian Education to the Quarterly Conferences and to their congregations, emphasizing especially the importance of the Christian element in our Nation's educational program. We have also prepared a pageant to be presented by Epworth Leagues or Sunday Schools, showing what is being done by our Church educationally, which we think will be used in a great many places. Through about thirty secretaries in our Annual Conferences we are striving to keep this work prominently before our people."

Dr. William Chalmers Covert, General Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A. has prepared a special circular relative to their co-operation. The circular is an announcement of the spiritual opportunities of the week as they are particularly related to the duties of their synodical and presbyterial chairmen, and college and seminary presidents and university pastors.

* * * * *

CONTEMPORARY OPINION

The idea of Christian education has fired the imagination of the American people. Testimony in behalf of the need of it comes from so many sources that it is not possible for any one agency even to compile it. While the principle of Christian education is generally, indeed well nigh universally accepted, there are many views as to what it is and how it works. Some suggestions are being made as to possible substitutes. Others would take over the proposed substitutes into the total program. We present here some of the currents of opinion and aspiration in this now well authenticated *movement*.

PRESIDENT CALVIN COOLIDGE: A new importance is attaching to the cause of education. A new realization of its urgent necessity is taking hold of the nation. A new comprehension that the problem is only beginning to be solved is upon the people. A new determination to meet the requirements of the situation is everywhere apparent. The economic and moral waste of ignorance will little longer be tolerated. This awakening is one of the most significant developments of the times. It indicates that our national spirit is reasserting itself. It is a most reassuring evidence that the country is recovering from the natural exhaustion of the war, and that it is rising to a new life and starting on a new course. It is intent, as never before, upon listening to the word of a teacher, whether it comes from the platform, the schoolhouse, or the pulpit. The power of evil is being broken. The power of truth is reasserting itself. The Declaration of Independence is continuing to justify itself. * * All of our learning and science, our culture and our arts will be of little avail unless they are supported by high character. Unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task.

PROVOST EMERITUS EDGAR FAHS SMITH: Looking at this gathering of great world scientists, here to celebrate the one hundredth

anniversary of the founding of the Franklin Institute, gives me a strange sense of the mystery and romance of modern life. I see them as men who have walked and talked with God on the great mysteries of His universe. I am filled with awe by their presence.

PRESIDENT HENRY N. MACCRACKEN: We of Vassar College have no patience whatever with those who decry the quality of the young people of today. By far the larger number of young people, especially those in our colleges, respond whole-heartedly to every appeal for higher ideals in life that is made to them by the country's leaders. We believe that in general, especially among the thoughtful and mature students, theory and practice in most matters are much in advance of their time. The story of the European Student Relief, whose activities are almost wholly in the hands of young American and British students, is an outstanding instance of higher idealism of the students of today. It would have been unthinkable a generation ago. If the national public opinion in each country represented were only identical with the student workers in this humanitarian enterprise, the world would be a better place.

PROFESSOR HERBERT KRAUS, University of Koenigsburg: Women are the only ones who instinctively hate war. As their influence in the world's affairs grows, it may be possible for them to stop it. It is a thing to be determined. Men in their moments of reason hate war, but they are easily reconciled to it in an emergency. There must be another adjustment in Europe, but not necessarily by means of war.

"'90"—*Atlantic Monthly*: Ferguson's (typical present day college student) religion is a much more private and personal thing than his father's. For that reason it is harder to get and more difficult to describe. It governs his life much more than he suspects and provides him with just what he needs during a very brief and bewildering period. The men who are active in religious work he regards as no better and no worse than anyone else. Their activity alone wins them no special consideration, but, on the other hand, it does not place them in a class alone. Ferguson's father used to call them "gospel sharks" and they were held in

more or less contempt by youths who joined their associations and dabbled in their undertakings while they sneered at them behind their backs. Ferguson may or may not share their labors, but he no longer sneers at them, and if they "make good" they are elected to his clubs and receive college honors. This change is well to ponder on. It is more significant than it seems. Ferguson will never be as "religious" as his father in the class of '90, but he is quite as likely to inherit the Kingdom of Heaven.

EDITORIAL, *Colliers*: Because of our differing beliefs, religious teaching has been barred from many of our public schools. This has resulted—quite unwisely and unnecessarily, as it seems to us—in there being little or no moral training for our children in those schools.

Concerning supernatural religion, men differ and divide; but natural religion lives in every human being. It is evidenced in that moral guide which we call conscience—which may be crude or cultivated, but which is the essence of every system of morals because it is a part of the mind of every man.

No sane person will deny the necessity for all—regardless of creed—to aid in the development of that fundamental force. All education solely in the material things of life is surely incomplete. The young mind must be impressed at the same time with the fundamentals of what constitutes right and wrong.

CHIEF JUSTICE TAFT: I am sorry that the situation is such that religion itself may not be taught in the public schools or under associations so near to the schools that it becomes part of the instruction. We tried to do it in the Philippines. However, if it is impracticable, then I think your plan, *Colliers*, of a moral code agreed upon by all should be promoted.

WILLIAM L. FELTER, *Principal, Girls' High School, New York City*: In view of the fact that so many of our children are unchurched, so many from homes with little moral uplift, so many lack opportunity for desirable social contacts, the importance of direct training in morals becomes evident. The school has come to bear the burdens once assumed by the church and the home, not because the school desired the responsibility, but because so-

ciety demands that such instruction be given. We cannot agree upon religious training in schools. Some people violently oppose it. So the best that can be done is moral instruction without the religious sanction, but with moral, scientific and social sanction.

MRS. D. W. DENNIS: Our schools boast these days of the number of steel lockers provided for students. These take the place of moral instruction.

THE AMERICAN INSTITUTE OF SACRED LITERATURE: A renaissance of confidence in the Bible, such as the church has not seen since Puritan days, a deepened regard for and a richer appreciation of the religion of the Bible, as the experience of great souls, rising century after century, each beyond the other and culminating in the experience and teaching of Jesus, would vastly enrich the life of the church, *and it is possible to bring it about.*

PRESIDENT WILLIAM WALLACE CAMPBELL: Of all human interests, religion should best be able to bear the truth. I cannot agree that we have any evidence of conflict between truth in the material world and truth in the spiritual world. My philosophy of life tells me that there cannot be any, just as it tells me that pure intellectualism falls short of meeting human aims and human needs.

PRESIDENT EMERITUS CHARLES W. ELIOT: The world war destroyed the huge Russian, German and Austrian autocracies, revived several freer nations which these autocracies had crushed or cut into pieces, strengthened the three great powers in which democratic principles have made good progress and brought them nearer to effective union for promoting liberty, justice and peace throughout the world.

ARTHUR W. CURRIE, Commander in chief, Canadian Expeditionary Forces: We gained a truer appreciation and a better realization of war's unspeakable waste, its hardships, its cruel slaughter and its aftermath of loneliness, sorrow and broken hearts. We now know that as a means of solving the world's problems and removing international discord war is a delusion and a lie.

CHANCELLOR ELLSWORTH BROWN: For many of our college men, their college years are a time when the religious spirit is quickened, when it finds direction and companionship. For the most of them, I think, the religious life undergoes somewhat of a change; and at least the religious consciousness. Such a change is not accomplished without stress and strain, for which all true men must feel the keenest sympathy. That which is most likely to fall away in the years of this character reformation is the standardized definition. Inevitably many a young man finds that this fails to express in full reality the faith that is in him, either as to its present stage or its apparent *terminus ad quem*. He reviews himself in the light of a new sense of the sacredness of truth, all manner of truth; a sense which makes every truth in the deeper sense religious and equally religious with all the rest.

BISHOP EDWIN HOLT HUGHES: We never had a finer set of young people in the Methodist Church than we have today. More than 30,000 of them attended institutes this summer and 96 per cent of the number listened with attention to serious lectures.

DARTMOUTH STUDENTS' "Definition of a College": It is the purpose of the college to provide a selected group of men with a comprehensive background of information about the world and its problems, and to stimulate them to develop their capacity for rational thinking, philosophic understanding, creative imagination, and aesthetic sensitiveness, and to inspire them to use these developed powers in becoming leaders in service to society.

COLLEGE CHAPEL TODAY

AT OBERLIN. PRESIDENT KING

When one reviews the record of the Chapel services of the year he is impressed anew with the value of the contribution which that service has to make to the college life. For the Chapel service is the one point at which the entire College regularly comes together, and it gives a sense of the unity and significance of the College as nothing else does. The record of the Chapel services for the year shows a tendency towards a larger number of addresses, toward more participation by students, toward em-

phasis on musical services, and toward an increase in the number of services led by significant visitors. There were twenty-nine addresses given by members of the Faculty and by the President during the year, a decided increase over the preceding year, and there were almost exactly the same number of other addresses by speakers from outside the Faculty.

The Chapel service has several times been put in charge of the students themselves for the presentation of students' special interests, and a number of the addresses have gathered about special occasions like the Shansi presentation and the Student Chest presentation. There have been a number of special musical services, including six wholly musical vesper services in charge of Professor Andrews, which replaced the regular Chapel services during the examination period. These services seemed to be especially appreciated and the attendance was voluntary.

AT MOUNT HOLYOKE. PRESIDENT WOOLEY

A new plan of chapel services was inaugurated last year, Thursday being "assembly morning," when talks on various subjects were given, and the other mornings reserved for devotional service. On the last Wednesday of the month, morning chapel was omitted and evening prayers substituted, the services used being those arranged by Professor Wild for evening worship. A new hymnal was also introduced "The American Hymnal for Chapel Services", the Mount Holyoke edition having special features suggested by Professor Wild and Professor Hammond.

AT WHITTIER. PRESIDENT DEXTER

In the first place, we have a general understanding with our students that they can take charge of the regular chapel period at practically any time they ask for it. Of course, this cannot always be granted as regular programs are given by outside speakers, but we try to make the students feel that it is to their advantage to attend chapel and this has worked splendidly. When they take charge they conduct the devotional exercises just the same as if the faculty were presiding.

In the second place, we have tried *to talk to our students* and at the same time make these talks from the scholarly point of

view. This is rather difficult but once the faculty catch this spirit a splendid optimism among both students and faculty prevails.

The chapel exercises are held on Monday, Wednesday and Friday at 11:40 A. M. This period on Tuesday is given over to any extra meetings that might arise while on Thursday the Y. M. and Y. W. hold their meetings.

AT POMONA. DEAN NICHOLL.

At present our chapel exercise is a required assembly, taking place four times a week—Monday, Tuesday, Thursday and Friday morning. It is in charge of the Dean of the Faculty, Dr. E. J. Jaqua. The service is sometimes led by Dean Jaqua, but often by other members of the faculty, and occasionally by visitors, Dean Jaqua always presiding. About forty-five minutes time is allowed for the service, but as a matter of fact the usual length is about twenty-five minutes. We have tried through the years to keep this service on a high devotional plane and I believe we have succeeded fully as well, and perhaps better at Pomona College, than in other institutions with which I am acquainted. Of course the service meets some of the criticism that must be met by any required service, and yet on the whole our students favor the exercise and appreciate it.

AT WILLIAMS. PRESIDENT GARFIELD.

An attempt was made during the year to place before the students through the morning Chapel readings some conception of the development of the idea of God and of religion as revealed in the Old Testament, to trace the growth of a nation from the pastoral stage to a high degree of civilization and to trace the causes leading to its destruction. The books of the Old Testament were the literary background of Christ's life. To follow the unfolding of the Hebrew idea of God, from the conception of Jehovah as a tribal deity, jealous and revengeful, to a righteous and merciful God of all nations, is essential to a thorough understanding of Christ's teaching. During the year we have carried the history from Abram's time to the dispersion of the Northern Kingdom of Israel. During the coming year the fate of the Southern Kingdom of Judah, the warnings of the Prophets, the

teachings of the larger conception of God, and the great literary masterpieces of the Old Testament will be read.

At the vesper services on Sunday the readings have been from the New Testament, with occasional comment to draw attention to the contrast between Christ's teaching and that of the Old Testament.

PUTTING FIRST THINGS FIRST

PRESIDENT WOOLEY: Never was there a day in which religion as a vital power was more needed, an added obligation resting upon the college. During the last year and a half there have been three significant conferences baring on the religious life of students.

In November of last year, an interdenominational week-end conference was held at the college, six denominations, the Congregational, Presbyterian, Episcopalian, Baptist, Methodist, Lutheran and the Young Women's Christian Association sending their student secretaries for a series of conferences with students of the denominations represented and of open meetings for the college in general. The conference was a success from every point of view, bringing the secretaries into touch with undergraduates of their own denominations, giving these students a knowledge of the opportunities in their own churches and helping to "clear up" some of the problems in the religious world today.

In the life of an institution, as in that of the individual, emphases change. It is interesting to notice some of these developments at Mount Holyoke: *First, the increased sense of responsibility to the public*, the general public, not alone that represented by its constituency. The theory that a college is sufficient unto itself, is a relic of a by-gone day. At a time when educational institutions must appeal to the public for support, it is only just for them to give freely in return.

DR. GEORGE H. NETTLETON, Acting President of Vassar College for 1922-23: The establishment of the Trustees' Committee on the Religious and Spiritual Life of the College, the inauguration of non-sectarian communion services in Vassar College Chapel, and the appointment of an adviser to students on religious matters, are perhaps the three most permanently important results

of the constructive recommendations made to the Board of Trustees. Among other results have been definite provision for conference between the President and the Trustees' Committee as to the list of Chapel preachers, and provision for some of the Sunday preachers to remain at the College for extended week-ends during which they will be available for additional services and personal conferences. Some of these steps tend rather to confirm existing practices than to inaugurate new ones. In all of them every consideration has been given constantly to serious student opinion.

PRESIDENT GARFIELD: One could not ask for a more delightful association than that to which academic life admits us, but does college life, as now organized, strengthen as much as it should, the moral and intellectual fibre of our students and prepare them to solve the problems confronting mankind? My complaint against campus activities and the social life of our colleges is not merely that they occupy far too much valuable time, but that they are on too low a plane intellectually. Undergraduates are not Calibans and their god is not Setebos, but I very much fear that we are allowing them to add to the number of Babbitts. There is a swagger way of expressing it among certain college students. "Cut out the highbrow stuff," tells the story better than many words. The activities of the campus must be put in balance and their quality lifted up. We must help the undergraduates to import into the social life of the campus intellectual interests, something that will make them, not "highbrow"—nothing but concentrated intellectual effort can make them that—but men of wider vision, fuller knowledge and more serious appreciation of the things that enrich the lives of individuals and conserve the strength of nations. To quote Dr. G. Stanley Hall, "There must be re-education of the will and of the heart, as well as of the intellect, and the ideas of service must supplant those of selfishness and greed." The fundamental purpose of the plan now under consideration at Williams is to aid in the solution of this educational problem.

PRESIDENT FERRY: The Commencement of this year which proved a happy one in many respects was made happier still by the announcement of a gift of \$200 per year for the support of

the College Choir. Among those who heard this organization sing chorals on the afternoon of baccalaureate Sunday was the distinguished actress, Mrs. Peggy Wood Weaver. She was deeply impressed by their singing and the gift is hers. It is made in remembrance of her father, Eugene Wood, by whom she had been taught in early youth to love some of the very music used on this occasion. It is with much gratitude to this gifted woman, wife of a Hamilton alumnus, himself an author of no small renown, that this benefaction is received.

ELIHU ROOT: The object of education is to bring out the best that there is in every human nature. It is to form character and it is to exercise intellectual power to capacity for future accomplishment. I wish to say now that I have during all these sixty years, and never more than during the latter part of that time, been conscious that my standard of values in life, the background against which I have unconsciously or subconsciously measured everything that has been going on about me, has been the background of the lives of the men who sixty years ago taught me on this Hill. No millionaires or monarchs, no public or private prizes of life have availed to displace the standard of values that grew into me then when I was a college man (at Hamilton).

One still more personal observation and that is that, for the invaluable and essential habit of gathering the premises for thought, that thing so necessary for us, so useful, the most valuable thing I ever had in my life, has been the memory of my father sitting on one side of the table over in the old homestead, with a small boy, myself, on the other side of the table and the old teacher propounding problems to the boy. I can see him with his pencil poised in his hand as the boy would set to work on the problem and a halt would be called to reconsider the question whether all the conditions of the problem were understood. Some new conditions discovered, and then the same thing repeated, and again and again the same thing repeated, forcing the habit of getting all the conditions of the problem to be solved fully assembled before the work of solution was begun. That is the most valuable experience of my life.

A STUDENT FACULTY COUNCIL

DEAN NICHOL

Our Student-Faculty-Council is an ex-officio body that was originated five years ago when I came here as Dean of the College. Student representatives include the president of the senior class, the president of the junior class, the president of the student body, the editor of the student paper and student annual, the president of the men's organization, and the president of the women's organization. The Faculty is represented by our Committee on College Life of which the Dean of the College is chairman. We plan to meet regularly twice a month to discuss problems of mutual interest to students and faculty. The group as such has no authority to execute, but only to advise and make suggestions. In this field it has had some success. A new so called "social program" and "honor system" brought into being in recent years represent two of the fruits of its labors. The spirit of cooperation between students and Faculty as shown in the meetings of this body is very fine. We have not seriously disagreed on any problem, and I am sure that the association has been one of mutual help and enlightenment to both groups.

COMMUNITY INSTITUTES OF RELIGIOUS EDUCATION

The Community School of Religious Education is becoming a significant as well as popular feature of modern Sunday School technique. Reports coming to the office of the Council indicate what might be termed an "Indiana Awakening." On another page Professor E. B. Harper of Kalamazoo College, tells the story of the Winter Institute held at the college last winter.

At Earlham College

A most enthusiastic reception has greeted a new venture in the field of religious education at Earlham College. This is a Community School of Religion for children of grade school age, which operates in the West Richmond Community House, near the college. The pupils, numbering 112, come from two public schools in the neighborhood, whose authorities allow them to attend by grades for one hour for each grade during the school day.

The supervisor of the school is a professor in the college and the director and teachers are graduates and undergraduates. By this means the children are guaranteed thorough instruction and the teachers get supervised practice. Much attention has been given to the course of study which has been developed with direct reference to the needs of the boys and girls enrolled. There is an unusually close and happy relationship between college and community that is beneficial to both.

At DePauw University

A Community School of Religious Education newly established at Greencastle, Ind., opened on September 29 with an enrollment of eighty-five students, representing nine churches of various denominations in Greencastle and surrounding territory. The course is divided into semesters of twelve sessions each, meeting on successive Monday evenings from 7:00 to 9:00 P. M. from the end of September to the end of March, in the high school building.

During the first half-year courses are offered in the Life and Teachings of Jesus, Elementary Psychology, Old Testament History, and How to Teach Religion. The first three courses will be continued throughout the second semester; the methods course will be succeeded by a course on the Education Program of the Church. The faculty is drawn from the staff of the Departments of Bible and Religious Education of DePauw University, with the exception of B. W. Kelly, Superintendent of Schools, who conducts the course in Psychology.

The school is an experiment in cooperation between the Greencastle Board of Religious Education, representing the Protestant churches of the community and the Putnam County Sunday School Association with a view to offering instruction to adults that will enable them to do effective work as teachers of boys and girls in the Sabbath School and elsewhere. It is another instance of the utilization of college teachers in community welfare work.

THE IMMIGRATION LAW OF 1924

The Immigration Law of 1924 places new restrictions upon the admission of foreign students to American institutions of learn-

ing. The Department of Labor at Washington (curiously enough) has made a list of educational institutions to which students may be admitted. It is understood that any institution will be "approved" that makes the request. It is important, however, that college authorities should find out whether their institution is included, not merely assume that it is there.

By the provisions of the new Act permission to enter an institution approved by the Bureau of Labor must be secured in advance; funds to meet expenses during residence in the United States must be guaranteed; foreign students may be turned back at the United States port of entry should the Immigration authorities have reason to doubt that the applicant is not in fact a bona fide student; students are henceforth not permitted to earn their expenses in whole or in part, and are liable to deportation if they do not maintain the status of bona fide students as defined by law.

A COLLEGE INSTITUTE OF RELIGIOUS EDUCATION

ERNEST B. HARPER, Ph.D., Asst. Professor, Kalamazoo College.

A nine weeks' community institute of religion was held last winter, January 15 to March 11 inclusive, by Kalamazoo College. Altho in the main the courses offered conformed to those of the conventional teachers' institute, yet a few more or less unusual features appear to justify a report of the project.

In point of view of courses offered, hours of meeting, faculty, and finances the customary prevailed. Classes were conducted in the following subjects: "Makers of the Bible"; "The Rise of Protestantism"; "Child Psychology"; "Bible Story Telling and Dramatics"; "Science and Religion"; "The Materials and Methods of Religious Education," and "Problems of Adolescence." There were two periods, from 7:30 to 8:20 and from 8:25 to 9:15. One of the first six courses was elected by the student for the first period and the entire group attended the last course which was given by President Allan Hoben.

The institute was organized under the direction of a committee consisting of three members of the faculty of Kalamazoo College. Of this committee one acted as the director of the institute. The initiation of the work was due to Dr. Allan Hoben,

president of the college, and its success to a large extent was attributable to him. Seven members of the faculty of the college served without additional remuneration as teachers in the institute. Two of these were members of the advisory committee.

A registration fee of \$1.00 was charged to all except regularly matriculated students of Kalamazoo College. One hundred and fifty dollars was collected, of which amount one hundred and twenty-four were spent for printing bulletins (issued as special numbers of the College catalog), entertaining after the final session, postage, heat, light and janitor service. The account of the institute thus showed a credit of \$25.30.

Perhaps the most significant feature of the institute was the fact that the work was of college grade thruout. Students might register as auditors without receiving credit. These were not required to take the examination or to perform the required work of the course. It is significant, however, that 30 per cent of the entire registration received some form of credit. There were four forms of credit given; (1) Credit in Kalamazoo College, with a maximum of one semester hour; (2) Extension credit, i. e., good upon matriculation in other institutions recognizing Kalamazoo College; (3) Certificates of successful completion, and (4) Certificates of satisfactory attendance. Of a total registration of 162, twenty-three received college credit either in Kalamazoo College or by transfer.

The personnel of the students was also noteworthy. Of the total registration twenty-three were Kalamazoo College students and of the balance, approximately forty were church school teachers, fifty were public school teachers, and some forty-nine were classified as social workers and parents. Considerable interest was manifested by the public school superintendents and teachers due mainly to two facts. In the first place, the work counted toward the requisite number of hours for a degree or teacher's certificate, and in the second place, it helped to equip them to teach the Biblical courses now offered in the schools of the city. Denominationally, Baptists and Methodists predominated but the other denominations were represented, including, Dutch Reformed, Unitarian, Christian Science, Church of the Brethren, Lutheran and Catholic.

The test of a successful institute of this nature is usually and correctly found in the percentage attendance during the latter sessions of the course. The total registration for the six courses offered the first hour was one hundred and forty-four. The total attendance in these six classes on the next to the last meeting of the term was one hundred and six, giving a percentage of over seventy. Something less than twenty per cent took the final examination.

The writer has experienced such difficulty in gaining community cooperation in previous institutes organized along similar lines that the amount and nature of such cooperation in the present case was gratifying. The churches, Christian associations, public school superintendents and principals, members of the faculty of the Western State Normal, local social workers and many other individuals and organizations, including the local press, combined to make the venture a success. The final conclusion of the writer was, in his experience at least, that in comparison with a group of churches, a local educational institution such as the college in this case, was not only far more efficient in promoting a project of this sort but also in eliciting more community loyalty and support. The churches in this case were apparently more enthusiastic in their cooperation with an institute promoted by the college than they had been in previous ones sponsored by their own city organization.

Interest on the part of those who attended was considerable. One evidence of this is seen in the fact that three anonymous contributions of five dollars each were made to the institute by three individual students or groups of students. In response to such interest Kalamazoo College is now planning to continue the evening courses in religion during the fall of 1924 and also to increase the scope of its community service by the inclusion of additional courses for social workers and a rather wide range of general college subjects of particular appeal to adults. In case of the latter courses, which would include radio, economics, English literature, public speaking, and commercial subjects, a fee of \$10.00 will be charged in consideration of the semester hours' credit granted upon the successful completion of the work.

AN AMERICAN COLLEGE IN THE ORIENT

PRESIDENT WOOLEY

I have always been interested in the work of our alumnae in the Far East, but never as "understandingly" as now. We have reason to be proud of them, American, Chinese and Japanese, proud of their numbers, of their work as teachers, executive heads of colleges and schools, physicians, nurses, Christian Association secretaries, home-makers. The first woman physician to be appointed to the staff of the Union Medical College in Peking is a Mount Holyoke graduate, Dr. Alice Cook Willner, and the second appointee, Dr. Helen Vincent, who went out in the summer of 1922, is also one of our alumnae. Mount Holyoke has furnished the president of one of the two colleges for women in China, and the dean of the other, President Matilda Calder Thurston of Ginling and Dean Alice Brown Frame of Yenching; two of the three women members of the Educational Commission appointed in China, President Thurston and Yau Tsit Law of the True Light Middle School, Canton; one of the members of the executive committee which planned the International Student Federation Meeting in Peking in April, 1922, Grace Yang of Shanghai. I wish it were possible to give a complete roster of our Chinese alumnae and former students, like Chi Nyok Wang, who with her sister, is exerting a wide influence for Christian education in Mme. Wang's private school in Soochow; Mrs. C. C. Chen, making her home a centre of Christian influence at Shanghai College, where her husband is professor of Sociology; and others who in their own homes or professions are bringing honor to their *alma mater*.

It would take a report in itself to give even a summary of our American alumnae in China and Japan. The last Address Book lists forty-five in China and twenty-five in Japan, but others have gone out since that list was compiled. In only one place of the many which I visited in China and Japan, did I find no representative of Mount Holyoke and of them all the college may well be proud.

THE PRESBYTERIAN BOARD U. S. A.

The Board of Christian Education of the Presbyterian Church in the United States of America recently held a three days' conference in Pittsburgh in which various phases of Christian education were considered. On the Sabbath the pulpits of several Presbyterian churches were occupied by members of the Board and on Wednesday the same men led the prayer meetings of the Presbyterian churches of the city. One entire afternoon was devoted to a discussion of "Theological Education in America," most of the ministers of Pittsburgh and vicinity being present. On the whole the conference was considered unusually successful and may be used as a model for this and other Boards.

PRESBYTERIAN COLLEGES MAKING PROGRESS

President Calvin H. French of Hasting College, has published some vital statistics bearing upon the resources of the thirty-two colleges with Presbyterian affiliations.

The college with the largest enrollment is Lafayette (969) followed by Coe (862) and Wooster (807). Other colleges having more than 450 students and approximating therefore the "efficient college" in this particular are Grove City, Hastings, Hanover, James Milliken, Maryville, Occidental, Wabash, Washington and Jefferson.

A more fundamental test of the efficient college is the endowment, especially when computed in terms of the individual student.

In the matter of total endowment, Hamilton leads with \$2,481,646. Lafayette has an endowment of \$1,817,425, and Wooster, \$1,519,583. Other colleges having more than a million endowment are Coe, Lake Forest, Macalester, Park, Wabash, Washington and Jefferson.

Hamilton also leads in the endowment per student—\$7,804; Tusculum has \$5,618, and Lake Forest \$5,374. Macalester, Park and Westminster, Missouri, each has over \$3,000 per student, and Huron approximates very closely to it.

Lafayette estimates its plant at \$2,264,478, Hamilton at \$1,356,865, James Milliken at \$1,058,282, and Wooster and Lake Forest at \$1,340,339 and \$1,248,210 respectively.

A LIVING ENDOWMENT FOR OUR COLLEGES

Recent literature by the Disciples of Christ calls to mind the old saw that "It's a poor rule that doesn't work both ways." The educational offering helps the colleges, of course, but it also helps the churches. Perhaps this is just another way of saying "It is more blessed to give than to receive." This is what the Disciples Board says with regard to the annual offering for Education:

It is making the churches intelligent with reference to the colleges and their work.

It has awakened the colleges to a fuller consciousness of the importance of the local church and its needs.

It is an expression of the vital interest of the churches in the colleges and their work.

It is becoming a regular, dependable basis of financial support.

It counts toward the total income from sources other than tuitions and fees which a college must have in order to be admitted to the standardizing agencies.

It is bringing the churches and colleges closer together to their mutual advantage by establishing an obligation between them.

It now provides annually about one-sixth of the operating budget of the colleges cooperating with the Board of Education.

OPENING THE WAY

America still spells opportunity. The earnest and ambitious boy or girl who sincerely seeks higher education finds many friends. The truth of this statement is illustrated anew in the recent establishment of a revolving loan fund by the Knights Templars and special student scholarships by the Scottish Rite Masons.

The Templars, who number approximately 438,000 members in the United States, initiated the movement to aid young people to secure an education in 1922. Plans were laid and a program determined which was to become effective July 1, 1924, but so great was the enthusiasm that nine Grand Commanderies voluntarily began to operate in the spring and ninety-one loans to forty-nine men and forty-two women were made by eight of these, aggregating \$13,655,—an average of practically \$150 per loan. The Pennsylvania Committee have made loans aggregating \$9,150, and the

Michigan Committee which had \$7,600 at its disposal has been obliged to decline applications because the early demand exhausted their quota for this work. Information concerning conditions governing loans and official blanks for making application may be obtained from the Secretary of the Educational Committee, Alexander B. Andrews, 239 Fayetteville St., Raleigh, N. C.

The Supreme Council of the Scottish Rite Masons of the Northern Jurisdiction authorized twenty-six college scholarships at the annual convention in Boston in September, and recommended further that each consistory under its command should add one or more, making a total of eighty-four scholarships available for selected college students. The Council conducted an experiment last year, granting scholarships covering all expenses to eleven young men and women in approved institutions. The earnestness of the students and their excellent work led to the adoption of the plan as a permanent policy this year. Further particulars may be obtained from Dr. Frederick W. Hamilton, Grand Secretary of the Grand Lodge of Masons of Massachusetts, Boston, Mass.

WILLS AND TRUSTS

Mr. Daniels S. Remsen of the New York bar recently made an address before the New York City Bar Association concerning gifts by will and related subjects, in the course of which he set forth some matters with which educational administrators should be familiar.

Mr. Remsen stated that most of the litigation concerning wills and trusts might be avoided since it concerns their meaning and legal effect. He reported that the New York State Bar Association and the New York Chamber of Commerce recently made an investigation and came to the conclusion that there is more litigation concerning wills than on any other subject and that 73 per cent of all that litigation is over the wording and meaning of the wills; while only 8 per cent is concerned with mental capacity and undue influence. No one makes the claim that these percentages are accurate, but in so far as the investigations went, it was shown that 82 per cent of the litigation about wills is of a preventable nature.

Upon the general tendency to substitute charitable trusts for absolute gifts by will, Mr. Remsen said:

"While charitable trusts are greatly favored by the courts they have always been the subject of much litigation. When specially prepared and incorporated in wills and other writings they are often informal or defective in statement. These informalities continually produce litigation otherwise unnecessary. The principal reason for this seems to be that there has been no systematic method or standardized formula for the creation of such trusts.

"Until recently no effort seems to have been made to standardize trusts for public uses. However, the creation of the Cleveland Foundation for community purposes has had a marked effect in this respect.

"As you are probably all aware that foundation is based upon a resolution passed by the directors of the Cleveland Trust Company making a public offer and agreeing to accept gifts in trust for local secular charitable agencies as a group and to apply the income among such agencies as directed by a committee of citizens to be appointed, as provided in the resolution. That resolution as a declaration of trust is very comprehensive and was drawn with great care.

"That foundation is now said to be assured the dignity of a trust fund of more than \$100,000,000 for local, secular charitable purposes. The success of this undertaking stimulated the same procedure in other cities so that now there are perhaps more than fifty cities setting up local 'Community Trusts.'

"This same success has also been instrumental in producing another document known as The Uniform Trust for Public Uses. It is drawn on much the same lines but for the purpose of promoting uniformity in charitable trusts and of placing all classes of public charities of whatever nature and wherever situated on an equal footing and affording the same facilities for the conservation of their endowments. Instead of being limited to local secular charities it is equally suitable for all charitable trusts, whether local or non-local, religious or secular.

"The Uniform Trust for Public Uses has been defined as a standardized form of trust agreement so drawn that a gift and a few strokes of the pen will transform the instrument into a

personal contract between the giver, as a public benefactor, and his bank or trust company, as trustee for the desired public benefaction. Its purpose is to afford to public spirited persons as safe and convenient means of devoting surplus wealth to wise public uses.

"As in the case of all Community Trusts the public benefactor may avail himself of the provisions of The Uniform Trust for Public Uses with or without the formality of making a will or other instrument of gift, but the most usual course is to make some formal written gift. With money or negotiable securities in hand the giver may deliver the same to the corporate trustee in exchange for its formal receipt or trust certificate specifying the purpose of the trust. Thus, in a few minutes, a suitable trust may be created for any amount and for any desired charitable purpose without any formal writing on the part of the donor. As such certificates may be issued in the name of the donor or anonymously they form a convenient means of creating anonymous endowments when desired without publicity.

"A standardized form for charitable trusts has many advantages. Like the standard insurance policy its general terms are fixed but may be modified where desired by special provisions in the will or other instrument of gift. In course of time the standard form will be judicially construed in various jurisdictions and being the same everywhere the decisions in one state will be useful in every other."

These remarks of Mr. Remsen bring into interesting relief the divergencies as well as the similarities of purpose of Community Trusts and The Uniform Trust for Public Uses. It is a significant fact that the Cleveland Foundation is now conducting a survey of Western Reserve University and the Case School of Applied Science with a view to devising plans for merging them into a new institution to be known as the University of Cleveland. The director of this survey is Dr. George F. Zook of the United States Bureau of Education and he is being assisted by an advisory committee made up of some of the best known educational men.

A notable thing about the Uniform Trust for Public Uses is that it does not confine itself to the city in which it is located but is drawn for the purpose of promoting uniformity in charitable

trusts and at the same time of placing all classes of public charities on an equal footing. It is not limited to local secular charities; it is equally suitable for non-local and religious charities.

In New York, we are informed, The Bank of New York and Trust Company and The Farmers' Loan and Trust Company, being the oldest bank and the two oldest trust companies in the state, have signified their willingness to accept substantial trusts under The Uniform Trust for Public Uses. Likewise the readiness of banks and trust companies generally to recognize opportunities for new business will doubtless insure their co-operation in each locality and make this form of trust in the near future an important agency in the promotion of substantial educational endowments.

At the last meeting of the Council of Church Boards of Education the Uniform Trust for Public Uses was given official endorsement and Mr. Remsen has been good enough to provide us with certain legal forms for the use of counsel which are designed to minimize litigation and which will serve individuals, or groups as the need arises. These forms are submitted on pages 55 and 56.

THEOLOGICAL EDUCATION IN AMERICA

The Associated Press reports that over 700 daily newspapers carried their story on *Theological Education in America*. The George H. Doran Company and the Institute of Social and Religious Research unite in saying that the book has had unusual publicity. Many reviews—good, bad and indifferent—are appearing in the church papers and magazines. Some of the reviewers show themselves entirely ignorant of the method and self-imposed limitations of a survey, as of course is to be expected. Some appear disappointed because the book was not written in newspaper style, because it does not scold, or scolds too much, about the facts presented; because the facts are so "bewildering"; because the book is not more "purposeful" or does not display more "moral earnestness."

Among the most intelligent reviews which have come to the office of *Christian Education*, is that of Dr. James H. Ryan of the

National Catholic Welfare Conference. Dr. Ryan devotes about eight pages of the September issue of *The Catholic Educational Review* to a consideration of the work. He is certainly an objective and disinterested critic as well as one highly trained for the task.

DR. RYAN says: "A study of this work, and it deserves study, not a mere perusal, convinces me that in spite of the progress made in theological education during the past twenty-five years, a great deal remains to be done before the majority of Protestant ministers can in any true sense of the word be said to belong to a 'learned profession.' * * *

Theological Education in America is an example of the best in modern educational diagnosis and prognosis. It contains a wealth of information collected at great expense and according to the most approved methods. The total result has been a volume of which the Institute of Social and Religious Research, Dr. Kelly, and his associates in the work have every reason to be proud.

"The Protestant churches have gone about the reformation of their seminaries in the only logical way, by accepting the services of a fact-finding commission to point out, as impartially as possible, both the excellencies and defects of their system. What practical results, looking towards the betterment of theological education, shall flow from this survey is a problem for the leaders in the churches. The work itself of the survey was thorough, scientific, painstaking. No higher praise need be bestowed upon it. * * *

"A study of *Theological Education in America* brings to the fore many questions which are troubling the minds of an increasing number of educators today. Nothing is so vital to the continued influence of religion or our national life as a preparation of its leaders according to the most approved educational standards, and in keeping with the advances which both educational theory and practice have made in the last quarter of a century. It is not difficult to connect the acknowledged and widespread lack of religious faith and knowledge with the inadequate and, in many cases, shipshod training for the ministry which many have received. The conclusions drawn from the now well-known *Indiana Survey of Religious Education* become clarified in the light shed on the

problem by the survey of seminary education conducted by the Institute of Social and Religious Research. No greater compliment could be paid to Dr. Kelly and his coworkers, Dr. O. D. Foster and Miss Lura Beam, than to express the hope that in the near future as careful and objective a survey of Catholic seminaries be undertaken as they have made of Protestant theological schools in America.

The Christian Century: "The most adequate study that has ever been made of theological education in any country is contained in *Theological Education in America* by Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education."

Homiletic Review: (At the end of a four page review): "In all charity and forbearance, we mean to work toward a revision of theological training, and this we shall attempt in a belief that no other service could be of greater value to the Church of Christ."

The Christian Work: "Whoever among the clergy in the United States is fortunate enough to come into possession of this book will find about as stimulating and suggestive pages as they will run across in a good many months. * * * it is to be hoped that thousands of ministers as well as laymen will read it with care."

New York Times Book Review: "Dr. Kelly has issued, therefore a bombshell. His paragraphs teem with dynamite. If, however, it be recognized that 'faithful are the wounds of a friend' his strong surgery may cut out evils which are already serious or ominously incipient."

CHARLES H. BRENT: Ever since I received a copy of your book I have been intending to write you and congratulate you on its reception. I have been through the book—indeed, I used it extensively in a course of lectures in Toronto last week.

J. ROSS STEVENSON: It seems to be highly desirable that the whole question of theological education here in America should be further investigated. A great forward step has been made in the publication of a notable book, but there are large phases of the general question which should be given more detailed consideration.

W. O. THOMPSON: I have greatly profited by the examination already given to the published volume on theological education.

CLYDE FURST: Each time I read *"Theological Education in America"* I like it better. The mass of material that it condenses is, I believe, incomparable and your own good judgment and good nature in expressing it will, I think, make the book extraordinarily useful.

SHAILER MATHEWS: By all means go on with the work which you have done so admirably. I am only too ready to co-operate with you in the matter of theological education.

WILLIAM ADAMS BROWN: At a meeting of the Executive Committee of the Conference of Theological Seminaries held at the City Club on September 26, 1924, I was requested in the name of the Committee to write you a letter expressing our hearty appreciation of the admirable work done in the volume, *"Theological Education in America."*

WILLARD L. SPERRY: It is a very significant book. It lays a great many ghosts and I wonder how our theological schools have gotten along without it through all these years. You are to be congratulated on so significant a piece of work.

The publication of this book has resulted in a remarkable interest in the whole problem of training for the ministry. A number of agencies and individuals such as the Advisory Committee of the original Survey, Bishop Charles H. Brent, Chairman, the Conference on Theological Seminaries and Colleges in the United States and Canada, President W. D. Mackenzie, Chairman, the Conference of Theological Schools of the South, Dean O. E. Brown, Chairman, the Commission on the Ministry of the Protestant Episcopal Church, Dr. Malcolm Taylor, Secretary, the Committee to Visit Theological Seminaries of the General Assembly of the Presbyterian Church, U. S. A., President W. O. Thompson, Chairman, as well as the General Secretaries of a majority of the Boards of Education constituting the Council of Church Boards of Education, are asking for a plan of cooperative follow-up of the study, to include both administrative and technical phases. It is hoped such a plan may be made possible.

Boards of Trustees and Commissions already existing and Commissions appointed for this purpose are studying the book and are entering on the stage of programizing for individual seminaries, for groups, and for the entire task of ministerial education in the United States and Canada.

As Bishop Brent recently wrote, "I believe, and others agree with me, that it may be a new starting point for theological education," and as Dr. Ryan suggests, "the bettering of Protestant theological education should follow the report of this fact-finding commission."

COURSES IN BIBLE AND RELIGIOUS EDUCATION IN DENOMINATIONAL COLLEGES

A brief study of classroom instruction in religion among two hundred and fifty denominational colleges under the auspices of Boards of Education affiliated with the Council, is now in process of preparation by Miss Lura Beam, Associate Secretary. The institutions concerned enroll about 100,000 students and about 95 per cent of them have provided data. The study will answer chiefly the questions: *How much classroom instruction in religion? What kind of instruction? How does it compare with opportunity at state institutions?* It is expected that the findings will be ready for publication within a short time.

HERE AND THERE

With this issue, *Christian Education* begins with an experimental page or two of brief news paragraphs, dealing with matters of general educational progress and such items as we believe will be of special interest to our constituency. We are especially indebted for assistance in this undertaking to Mr. E. E. Olp of the American College Bureau, the editors of *School and Society*, and the publications of the various Church Boards. Contributions are solicited and all news notes will be published so far as possible, if received by the 15th of the month preceding that of issue.—EDITOR.

Dr. William E. Gardner, Executive Secretary of the Department of Religious Education of the Protestant Episcopal Church, has resigned to accept a call to become rector of a church in Boston.

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Dr. George H. Miller, Executive Secretary of the Board of Education of the Methodist Protestant Church, has resigned to

become pastor of a church in Ohio. Dr. Frank W. Stephenson of Muncie, Indiana, has been chosen to succeed Dr. Miller, and will continue the Board office at Pittsburgh, Pa.

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Dr. J. S. Noffsinger, Secretary of the General Educational Board, Church of the Brethren, has prepared a thesis on the educational institutions of this church, which is part of his work for the Ph.D. degree at Columbia University. It is a study which will be of great value to the members of the Council. Dr. Noffsinger adopted the norms established in the Council-Association office for testing the field and constituency of a standard college and has found them valid and significant. Dr. Noffsinger will present some of his findings at the next annual meeting of the Council.

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Dr. Frank M. Sheldon, for many years General Secretary of the Congregational Education Society, Boston, Mass., has accepted a call to the Congregational Church of Oklahoma City.

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Dr. G. W. Nash, Executive Secretary of the Educational Foundation of the Congregational Church, has been elected President of Yankton College. He will assume his new duties February 1.

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A useful innovation is reported by Haverford College. Pictures of all freshmen are posted in the Faculty Room, with names attached. It is thus possible in a shorter time for professors to associate name and face, as new students are seen about the campus. Such a collection of freshman pictures, if kept for years, would prove an interesting historical document.

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The commission, of which Dr. Kelly is a member, which for the past year or more has been making a survey of foreign students in the United States under the auspices of the Committee on Friendly Relations, has had its final meeting before the publication of its report. This report will be of great value, containing as it does, chapters on the History of Student Migrations, Religious and Political Background of Students coming to America,

the Careers and Influence of Returned Students in their Home Lands, the Foreign Student and America Life, the Foreign Student and the American College, Social and Religious Life of Foreign Women Students, the Attitude of the Foreign Student toward Christianity in America, Organized Efforts on Behalf of Foreign Students, Constructive Suggestions, Statistics and Maps.

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A recent study of 245 colleges connected with the Boards of Education holding membership in the Council of Church Boards of Education throws an interesting sidelight on the subject of "student mortality." Out of a total of 86,218 students, the percentage classification was Freshmen 40%, Sophomores 25%, Juniors 17%, Seniors 14%, Specials 4%.

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The official delegates from the Council of Church Boards of Education to the Quadrennial Meeting of the Federal Council of the Churches of Christ, Atlanta, December 3-9, 1924, are Dr. Stonewall Anderson, Chairman, Drs. H. O. Pritchard, H. H. Sweets, W. A. Harper and F. G. Gotwald. Dr. Anderson will present a brief report of the work of the Council.

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Dr. H. H. Sweets, General Secretary of the Executive Committee of Christian Education of the Presbyterian Church, U. S., has secured copies of all pictures relating to American colleges and student life in the office of the Council, which were used by Dr. Kelly to illustrate his lectures at the Sorbonne last spring. One hundred and ten views are available to any who may wish to use them at the moderate price of thirty cents per slide or nine cents per print.

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The *New York Sun*, in its issue of November 8, will devote eight pages to church activities, and will run a special story of *Theological Education in America* in this connection. One of the most favorable reviews of the book that have appeared thus far was that by P. W. Wilson in the *New York Times* of August 24.

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A new college for women is to be established at Bennington, Vt. In its organization an attempt will be made to economize time

and expenses of students. By eliminating vacations at Christmas and during the summer, the founders expect students to finish their work in three years. It is expected that the college will be amply endowed.

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Division of Occidental College into two institutions for higher education, one for men and one for women, has been approved by the Board of Trustees. The college for men will be built on a new campus at Santa Monica, and the present campus and buildings in Los Angeles will house the college for women.

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Purdue University has recently created a special joint commission for the purpose of studying the problems of student organization and student life with a view of proposing ways and means for the betterment of the conditions that make for the education of students outside of the classrooms and laboratories of the university. The president of the university will be the chairman of this commission which will contain three members of the Board of trustees, the president of the General Alumni Association and two other alumni appointed by him, three members of the university faculty, and three representative students.

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At the last meeting of the National Education Association held at Washington, D. C., during July, resolutions were adopted, among others, approving:

Law Enforcement: Teachers being urged to inspire respect especially for national and state laws that forbid the liquor traffic and the distribution of obscene literature, posters, and pictures.

American Education Week: Urging the observance of the week to the end that the importance of education in national life may be borne in upon the conscience of all citizens.

The Education Bill: Endorsed in the belief that Federal leadership, as provided by the creation of a Department of Education with a Secretary in the President's Cabinet is essential to the development of the highest degree of efficiency in the schools of the nation.

Character Building: The Association believes that religious education is fundamental in the development of character. To this

end cooperation on the part of parents, teachers, and leaders in religious, moral and intellectual work is urged.

International Relations: The Association is opposed to war except as a means of national defense.

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One hundred and ninety-six men of the Princeton class of 1913 earned a total of \$1,285,850, or an average of \$6,560 each during their tenth year out of college, according to figures in their recently published ten-year book. From other sources they received a total of \$344,125, making the average annual income for all members of the class who answered the financial questionnaire \$8,315.

The largest earned individual income reported was one of \$124,000 by a cotton broker. Twenty-four members of the class earned more than \$10,000 a year, forty-seven between five and ten thousand, and 116 between two and five thousand dollars.

There are 351 living members of the class out of 373 who were graduated. Two hundred and twenty-seven are married and have a total of 289 children. Manufacturing is the most popular occupation, with sixty-three men engaged in it. There are fifty-one lawyers and twenty-four educators.

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At a recent meeting of the University Senate of the Methodist Episcopal Church, which is charged by the General Conference with fixing standards for educational institutions under Methodist auspices, the following action was taken regarding endowment.

"The minimum endowment for an accredited college shall be \$400,000 in productive funds over and above annuities and debts; \$500,000 after June 30, 1925."

This requirement is in essential agreement with those of the leading standardizing associations of the country.

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The resignation of Dr. Lemuel H. Murlin as President of Boston University, to accept the presidency of DePauw University, has been announced.

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Dr. William Arnold Shanklin, who retired from the presidency of Wesleyan University a year ago, died very suddenly of heart failure in the New York City subway on Monday, October 6.

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Dean Charles N. Cole of Oberlin College, has been granted leave of absence for the coming year, to be spent in travel and study. Professor Charles G. Rogers has been appointed Acting Dean.

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Dr. Albert K. Heckel, Dean of Lafayette College, has resigned to become Dean of Men at the University of Missouri. Dr. Heckel will be succeeded at Lafayette by Dr. Donald B. Prentice, Acting Registrar and Professor of Mechanical Engineering.

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Bishop W. F. McMurray has accepted the presidency of Central College, Fayette, Mo., to succeed Dr. Paul Linn, who died recently.

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Dr. W. C. Weir has resigned the presidency of Pacific University, Oregon, to accept the presidency of Rollins College, Fla.

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Dean J. S. Buchanan, Acting President of the University of Oklahoma, has been elected to the presidency, and has accepted.

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Dr. Richard F. Scholz, President of Reed College, died July 22, at St. Vincent's Hospital, Portland, Ore.

BOOKS OF PROFESSIONAL VALUE

- WHAT EDUCATION IS OF MOST WORTH. *Charles F. Thwing*, Macmillan Co., New York, N. Y.
- DYNAMICS OF TEACHING. *Henry E. Tralle*, Doran & Co., New York, N. Y.
- THE CHRISTIAN CHURCH IN THE MODERN WORLD. *Raymond Calkins*, Macmillan Co.
- A MERCHANT'S HORIZON. *A. Lincoln Filene*, Houghton, Mifflin Co., Boston, Mass.
- DARED AND DONE. *John W. Hancher*, Board of Education Methodist Episcopal Church, 150 Fifth Ave., New York, N. Y.
- MONEY FOR COLLEGES. *O. W. Buschgen*, Board of Christian Education of the Presbyterian Church, U. S. A., Witherspoon Bldg., Philadelphia, Pa.
- PARISH BUSINESS METHODS. *Chas. A. Tompkins*, The Board of Church Finance, 289 Fourth Ave., New York, N. Y.
- YEAR BOOK, 1923-24, OF THE NATIONAL COUNCIL ON RELIGION IN HIGHER EDUCATION. *Chas. F. Kent*, Yale University, New Haven, Conn.
- METHODIST MINISTERS RECEIVED ON TRIAL, 1923. *Margaret Bennett*, The Methodist Commission on Life Service, 740 Rush St., Chicago.
- THE CHURCH AS PROTECTED BY STATE AND NATIONAL CONSTITUTIONS. *James L. O'Connor*, Catholic Educational Association, 1651 East Main St., Chicago, Ill.

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Forms of Gift or Bequest for Christian Education

based on the

Standard Resolution on Wise Public Giving

approved by The Council of Church Boards of Education, January 8, 1924

Form No. 1

Absolute Gift or Bequest

DIRECT

I give (devise and bequeath) to the

(Corporate name of Beneficiary)
the sum of _____ dollars (or otherwise describe the gift
and make legal transfer or title).

Form No. 2

Gift or Bequest to a Corporation in Trust for its own Endowment

DIRECT IN TRUST

I give (devise and bequeath) to the

(Corporate name of Beneficiary)
the sum of _____ dollars (or otherwise describe the
gift and make legal transfer of title), in trust, nevertheless, to be held as an
endowment (If desired add: in memory of _____ by whose name
the fund shall be known) and administered as a charitable trust (If real
estate that may be sold add: to sell) to invest and keep the same invested,
to collect and apply the income arising therefrom to its own use for its
corporate purposes (or name a particular corporate purpose).

Form No. 3

Gift or Bequest for Endowment of one Educational Corporation in Trust to a Bank or Trust Company under the Uniform Trust for Public Uses.

INDIRECT IN TRUST

In pursuance of the resolution and declaration of trust known as The
Uniform Trust for Public Uses adopted by the governing board of
(Name of bank or trust company)

on the _____ day of _____, 19____,
(The correct date must be inserted) and upon the terms and conditions
therein expressed I give (devise and bequeath) to said corporation the sum
of _____ dollars (or otherwise describe the gift and make legal
transfer of title) to be held as an endowment (If desired add: in the memory
of _____ by whose name the fund shall be known) and
administered as a charitable trust to apply the (if the principal as well as
the income is to be made available for use add: principal in _____ equal
annual sums and) income arising from principal* to the use of the
(Corporate name of Beneficiary)
for its corporate purposes (or name some particular corporate purpose).

Form No. 4

Gift or Bequest for the Endowment of a Group of Educational Activities in Trust to a Bank or Trust Company under The Uniform Trust for Public Uses.

FOR A GROUP

(Take in as in Form 3 to * and then continue) for the purpose of promoting education (If desired insert other qualifying phrase) by aiding and contributing to the support and maintenance of such schools, seminaries and colleges (or otherwise describe a particular class of educational institutions) not operated for private gain in such sums or proportions as shall be determined from time to time by or under the authority of (Name of a suitable corporation or unincorporated body), or its successor (or if desired substitute after "from time to time" the words: as in said trust provided).

Gifts and Bequests of Unusual Character

The Uniform Trust for Public Uses has been prepared to meet problems peculiar to situations of Donors and also of Beneficiaries.

Where adopted by Banks or Trust Companies full information is available.

At other places donors and their counsel can refer Banks of their own selection to the Beneficiary for information as to the Uniform Trust or apply to the Council of Church Boards of Education, 111 Fifth Avenue, New York.

Form No. 3 requires only that a Bank or Trust Company shall have adopted the Uniform Trust.

Form No. 4 requires also that a suitable Corporation, or Society, or Board, or Standing Committee be selected by the Donor or left to selection under the provisions of the Trust.

These forms are being used in the campaign in Illinois conducted by the Presbyterian Board of Christian Education.

They may be printed for distribution by any Educational Corporation seeking endowments with such modifications, if any, as shall be approved by counsel.

Form No. 4 will be unnecessary if no Group Educational Trust is contemplated.

A College may benefit if named in Forms 1, 2, or 3.

A Church Board of Education may benefit if named in any Form.

An unincorporated body or a corporation may be named to direct the application of funds under Form No. 4.